

1-11-1915

Evangelical Visitor - January 11, 1915 Vol. XXIX. No. 1.

George Detwiler

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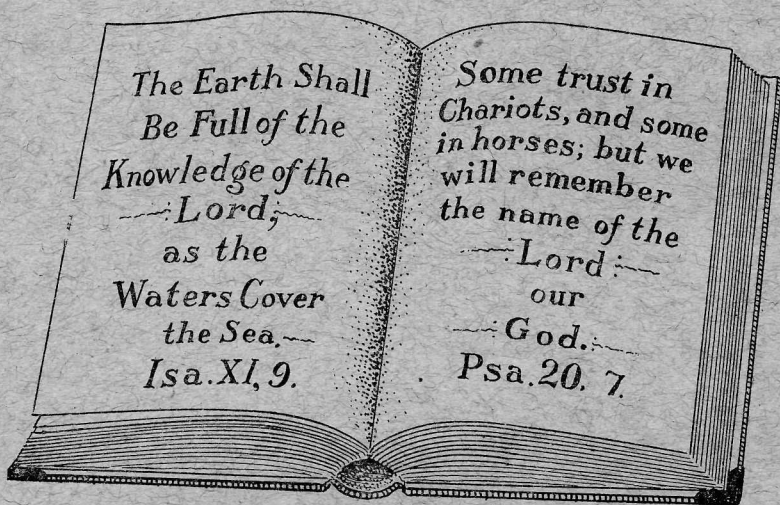
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Evangelical



Visitor.

GRANTHAM, PA.
January 11, 1915.

Evangelical Visitor

The Gospel of Christ . . . Saves All Who Believe

VOL. XXIX

GRANTHAM, PA., MON DAY, JANUARY 11, 1915.

No. 1.

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FORWARD, FORWARD.

We are soldiers in Christ's army, enlisted for
the fight;
Fighting self and sin and Satan, and for the
cause of right.
To crush the thing that's wicked, and beat
the hosts of 'wrong,
We march and fight together with prayer and
praise and song.

Chorus.

Forward then, it is the Lord's command,
Forward then, go and possess the land,
Beat back the outward foes till none shall
thee oppose,
Go and possess the land.

We are soldiers in Christ's army, the battle
has begun,
We have appetites to conquer, temptations
now to shun;
Beneath His gracious banner we fight against
the wrong,
And daily gain the victory with prayer and
praise and song.

We are soldiers in Christ's army, and by Him
we are led;
Ever onward thru life's battle with march of
fearless tread;
Against the hosts of error, of darkness, lust
and wrong,
We daily gain the victory with prayer, praise
and song.
Sel. by Sr. Sarah Worman, Souderton, Pa.

A PRAYER MEETING.

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

We knew His look on our leader's face,
So rapt and glad and free;
We felt His touch when our heads were
bowed,
We heard His "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door,
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggling and pain and sin,
But the Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but "two or three."

And forth we fared in the bitter rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers,
(And not the crash of the storm.
'Twas a time of the dearest privilege
Of the Lord's right hand, we said,
As we thought of how Jesus Himself had
come

To feed us with living bread.
—*British Weekly.*—*Sel. by Sr. McTaggart.*

Evangelical Visitor

A Bi-Weekly

Religious Journal

For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church.

PUBLISHED IN THE INTERESTS OF THE
Brethren in Christ Church

OF

U. S. A. CANADA & FOREIGN COUNTRIES

At Grantham, Pa.

PRINTED BY GRANTHAM PRINTING CO.

EDITOR—GEO. DETWILER.

SUBSCRIPTIONS.

PER YEAR,\$1.00

SIX MONTHS,50 cts.

TO FOREIGN COUNTRIES, \$1.25 PER YEAR

(SAMPLE COPIES FREE).

*Remittances should be made by P. O.
Money Order or Bank Draft.*

Entered as Second Class Matter Dec. 20, 1912, at the post office at Grantham, Pennsylvania, under the Act of Mar. 3, 1879.

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Address the editor, 1216 Walnut St.,
Harrisburg, Pa.

EDITORIAL.

CONCERNING LOVE FOR THE OLD.

We have received from a worthy Ohio brother a selection entitled "Do We Need Instruction in Love for the Old?" which he suggests that it be printed in the VISITOR with such editorial comment as we might consider good. We notice however that the article is under copyright and unless permission to reprint it is obtained from the owners of the copyright we might get ourselves involved legally if we would print it. The best we can do is to give the substance of it in our arrangement quoting from it where necessary. It is true that aged people fail to receive the love and respect due to them in these days, and in many cases it amounts to actual disrespect and neglect.

As intimated above the brother who sends the article in suggests that the editor strengthen what is said by some appropriate comments. But we feel that the brother deals so fully with the subject in his letter that some of the things he says are quite sufficiently strong and are worthy of a place in this connection. His desire is that "the Lord may bless it to the good of some dear soul." Continuing he says, "we know this is a very fast age in which it is very hard for the *old people* to be reconciled to its conditions, either naturally or religiously. Its conditions are, in general, so radically different from the age and condition in which they were brought up. Oft times preachers (young) say things that do but grieve their hearts. II Tim. 3:2 (latter clause) intimates that in the "last days" the younger and less experienced element will be "heady," (educated), and will presume to know more than the older

and more experienced element. This, we see, has become very manifest everywhere in our day. Many of these aged pilgrims are leaning heavily upon the top of their staff, (figuratively); their sun is fast sinking in the western horizon. Too many fail to find a *welcome home*, and loving hearts and hands in their last days, when about to say farewell to all things earthly. This is largely because they have registered a protest against the extravagance and excess of this day and age of the world, seeing what it will bring forth for the judgment day." The brother closes with the following beautiful lines:

"There are old and forsaken who linger awhile
In homes which their dear ones have left;
A few gentle words, or a look, or a smile,
May cheer their sad spirits bereft."

Now for the copyrighted article: Two well-dressed women visited the office of the municipal adviser in Chicago recently and asked the woman who does the *advising* what to do with their father. They stated that their father was old and would take such silly notions. Because they failed to invite him to a bridge party he went to the lake shore to fish, necessitating their sending some one to look for him all up and down the shore. When they found him he was showing a lot of small boys how to bait a hook, and lost his temper when he was made to come home. And further they complained of him going to a cheap restaurant and climbing upon a stool and eating pumpkin pie with cheese, and drinking coffee when the dessert at home, does not suit him, "just to spite us." "He's perfectly awful," said the one, and "Perfectly unbearable" said the other, and they had come to see whether there wasn't some place where they could put him, where he'd be taken care of all right and the people be good to him, yet where he would be watched

and not be let come wandering home just at a time when they were having a party or something. It couldn't be said that he is exactly crazy, but just notional, wanting things like they used to be when he and his wife were first married. If he has his own way he is a real nice old man. The woman whose advice was sought suggested they had the almshouse in mind, or, would they be willing to pay. Well, no, they were both married and the husbands would object to paying anything. They would not be able to see why they did not keep him. Men don't understand.

When the woman who gives the advice told them that the almshouse was for very poor people who had no home and no one to take care of them they were cross and indignant, and one of them said she wished the woman who gives advice would have to live in the house with an old man who had "notions" and she'd find out.

The case was just a sample of what the woman who gives advice has to deal with two or three times in a month. In some instances it was a father to be gotten rid of, in others, a mother. Some were willing to pay a little something, others regarded it as an outrage if they would have to give up perfectly good money when their husbands paid taxes to help keep up the almshouse. None of them seemed to know that there was such a thing in the world as kindness or gratitude, or even plain duty. The woman who gives advice said she keeps hearing about child culture: She wishes a school would be opened by some one to cultivate the love of parents.

How blind, deaf, stupid and unreasonable such people are! How easy it would have been for one of the women who wanted to get rid of their father, to solve this problem in a short time. She could have gotten hold of one of

the boys who wanted to go fishing—a sensible, practical lad of his age—and told him confidentially that she wanted him to help her father to have a good time showing him how to fish. She could have surrounded that poor, lonely, miserable, “notional” old man with the young, light-hearted life that he craved—and for next to nothing. Or, she might have had his favorite pie for him, and if not convenient to have it at home she could easily have made arrangements with the good-natured woman in charge of a near-by bakery to make friends with him and invite him in whenever she had the chance, as her guest to have the finest piece of pie on the place. No hurt would have come from such a course. No doubt he had often stopped on his way home to buy a sack of candy for a little girl who had “notions” about chocolate creams. He, no doubt had worked hard all thru the years. What for? What made the wrinkles in his face or the white in his hair? Maybe the woman had a good many “notions” when she was a child. Her father could have put her into an orphan asylum and so got rid of her, but he didn’t. Why not?

“Dear father, you are old-fashioned and peculiar, aren’t you? Well I’m going to love you just as you loved me when I was new-fashioned and queer, and not all the modern ideas in the world shall make me forget what you have been and still are to me.

“Dear mother, that’s what I am going to love about you the very best of all—the old-fashioned ways. Why, you’re worth a dozen young women this very day.

“The lessons you’ve learned, the hours of vigil you have kept, disappointments—why, you’re a graduate of the Great University of Life and I am just a student in the freshman class.

“Come, mother, dear mother, how tired your hands look. Come, father, dear father! How straight they are in the old picture there on the mantel, the shoulders that are so bent and crooked now! Come, let us sit in the sunshine together, and let me learn of you!”

We presume there are many cases like the above in this wide land: but we can scarcely believe that any such cases obtain in the homes where the VISITOR goes. We have confidence that in the homes where the VISITOR goes the aged fathers and mothers are kindly cared for. If there are cases that are otherwise it must be that the Spirit of Jesus is not ruling. Wherever the Jesus life rules there will be kindness, sympathy and love that goes out to those who have reached the time when life’s activity is past, and they are patiently waiting to hear the “keel”—of the boat—“on the shore” of life’s stream.

It is a matter for rejoicing that there has been quite creditable activity in way of protracted meetings in most of the districts of the Brotherhood. The larger number of such meetings were held during the last several months, or are now in progress. Some had to be postponed until later in the winter on account of not being able to secure the evangelist they wanted. We learn that Bish. Jonathan Lyons of Carland, Mich., is laboring in Canada having commenced special meetings in the Nottawa dist., in December. Elder L. Shoaltz commenced his labors in Harrisburg, Pa., on Dec. 29. The meeting opened with fair interest and attendance. Seekers presented themselves at the opening meetings. Bro. Shoaltz’s labors in Franklin Co., were signally blest and we are expecting good results here. Elder Clayton Engle labored at Mechanics-

burg for two weeks closing Jan. 3. Eld. J. W. Hoover was expected to begin special services at the Buffalo Mission on the 3rd., inst., going to Clarence Center later. It appears that nearly everywhere there was some response to the invitations of the gospel, at these meetings. The report, appearing elsewhere in this issue, of the Bible Conference held at Abilene, Kans., in December, is very cheering and encouraging, and would seem to point the way to a kind of church work which should have received larger recognition long before now. While it might not be wise to make it a ten day meeting as a rule, a two or three day conference could be carried thru at almost any place, and at any time. Here in Harrisburg a monthly interdenominational conference was started about a year ago and gives promise of much blessing to believers. This is usually a two day conference consisting of four sessions. In this way local district conferences can be held without much preparation for entertainment being necessary.

Eld. H. C. Shank of Waynesboro, Pa., is engaged in a series of meetings at Air Hill M. H., N. Franklin dist. Good attendance and interest is reported to prevail.

Bro. James Putman of Forks Road, Ont., has been recognized and given place in the active ministry in the Wainfleet dist, Ont.

Eld. and Sr. Girvin Bearss of Bertie, Ont., are engaged in special meetings at the Rosebank M. H. near New Dundee, Ont.

Elders John A Nigh of Springvale, Ont., and Bert Shirk of Stevensville, Ont., held a series of meetings at the Union M. H. near Hespeler late in December. We have not been informed as to attendance and interest. We hope much good is being done in these

meetings. There has been encouraging success in the Harrisburg meetings for which we praise God.

Our readers will find the report from Africa quite interesting. Bro. Steckley's report of the work at Macha has special interest. It shows how the work has grown in the few years since our Sisters went there first. And the number of new members baptized recently indicates that the Lord is continuing to bless the labors of the devoted workers. Bro. Winger's letter is also of interest in calling attention to the great contrast there is morally and spiritually between the Christian native home and the home where heathenism still holds sway. The home church needs to become more awake to the magnitude of the work started in these fields beyond the water, and come up to the help of the work with increased generosity. The Foreign Mission Board calls for larger support. Let us not disappoint them.

Here is a question that some of the readers may feel to answer. What is the most prominent outstanding fact in your conversion? Suitable answers will be printed by consent of the writers.

Bish. J. A. Stump of Nappenee, Ind., writes under date of Jan. 1, that Eld. W. J. Myers of Massillon, Ohio, is holding continued meetings at the place and that the Lord is working among the people, both believers and sinners.

A letter from Bish. D. R. Eyser of Thomas, Okla., under date of Dec. 8, 1914, informed us that he was engaged in evangelistic work at Valley, Okla., about 150 miles from home. This is a new field for our people. The attendance was good, and the Lord had blessed. Souls were saved, and some asked to be baptized. The location is

near the Osage Indian Nation and the great oil fields, and sin and wickedness abound. He feels it is important that the full gospel is preached.

As several orders have been received, for "The Teaching of the Lesson," for 1915, by Campbell Morgan, we feel it necessary to state here that the book is not to be had this year. We suppose loss of health is the reason that Dr. Morgan did not prepare the work.

Eld. Elias Smith of Clay Center, Kan., informs us that Bish. J. N. Hoover of Ohio, held a meeting with the Clay Co., Brethren early in December. The weather was rather unfavorable but the interest was good. The Spirit's presence could be felt by all present. Some of God's childre were brought into closer fellowship with God and sinners were converted. Quite a number stood for prayer and some came to the altar. All the glory belongs to God as He gave the success.

Sr. Lottiei Zarger, widowed daughter of S. R. Smith, Grantham, Pa., has entered the Union Missionary Training Home, in Brooklyn, N. Y., to take a Medical Course, preparatory for her contemplated mission work in the India field.

It has been discovered of late years that the Medical side of the Missionary's work should not be neglected, because it is one of the principal means by which to gain access to the heathens, and not only to gain access but to gain their confidence, and thus going a great way towards their conversion. All correspondence should be addressed to her at 131 Waverly Ave., Brooklyn, N. Y.

"My sheep wandered through all the mountains, and upon every high hill; yea, my sheep were scattered—and none did search or seek after them" Ezk. 34 6.

CONTRIBUTED.

PRAYER.

By D. V. HEISE.

Prayer is the key for the bending knee." "The act of addressing supplication to God; the offering up to the Supreme Being of adoration, confession, supplication and thanksgiving: the practise of communion with God in devotional address," etc. (Webster).

The earliest record we have of men calling upon the name of the Lord, was in the days of Enos, (Gen. 4: 26), which in all probability was devotional. with thanksgiving. It would appear that Jehovah was in touch with men, the noblest of all His creation up to a certain period, after which He absented Himself at times which caused the faithful ones to call upon Him and direct their petitions heavenward, accompanied with offerings of sacrifice (Gen. 4: 3, 4). There is no doubt but that in the early ages already, man did not approach unto the creator empty handed. It is also evident that He accepted their offering when made in the right spirit and with the single eye. But as the posterity of the pious "sons of God" seeing the daughters of men that they were fair, took to themselves wives of all whom they chose." Their devotional was withdrawn from its sacred use, to profane and lustful associations, "to worship the creature more than the Creator" So that it "repented the Lord that he made man on the earth." Hence the instructions to Noah to build the Ark by which he and his household were brought safely over the flood. Without doubt he was a man of prayer as well as a "preacher of righteousness" (II Peter 2: 5. His first act after they came forth from the Ark, "He builded

an altar unto the Lord." Do we, dear brethren, and sisters, thus remember the Lord with offerings of praise and thanksgiving for His wonderful deliverance from the power of sin, and the passing over into the glorious liberty of children of God? Prayer is the fruitfulness of a pure and sincere heart in remembrance of blessings received from Father's hand. We are told that "God heareth not sinners" (Jno. 9: 31).

Cain and his posterity also had communication with God but they went on in their sins and did that which was evil. God put a mark upon Cain which was to be for his protection. That mark is said to have been an horrible countenance. Tradition has it that Lamech in hunting slew Cain mistaking him for a wild beast: after discovering what he had done, he beat the young man who was his guide that he also died. (Gen. 4: 23, 24). How vividly God's dealings in the early ages were manifested between those who served Him and they that served Him not.

Prayer has been the stamina of God's faithful ones in all ages, as well as the reproof of the ungodly, just as men were willing to yield to the divine will, were their prayers effectual. Abraham was a man given to prayer and waiting upon the Lord (Gen 12: 7, 8; 13: 4, 5). He was wonderfully sustained and blessed and made a blessing. His interceding in behalf of Sodom delivered just Lot (Gen. 19: 29; II Peter 2: 7-9). Abraham journeyed toward the south and sojourned in Gerar. Abimelech saw his beautiful *Sarah* and took her into his home. Through Abraham's prayer God's judgment was diverted from Abimelech, and his beautiful wife restored to him laden with many valuable and useful presents, also a mild

and kind reproof for his frowardness (Gen. 20: 16, 17).

Abraham very carefully sought a wife for his son Isaac, among his kindred to avoid alliances with the idolatrous Canaanites. He sent his trusted servant, a man of prayer (Gen. 24: 12), who under divine guidance came unto the home of Bethuel, Abraham's nephew, and brought his wife. The Lord appeared unto Isaac and confirmed the promise made to Abraham (Gen. 26: 3, 4). He dwelled in Gerar for a season where he too, fearing the people, tried to pass off Rebekah his wife, for his sister. Being reprimanded by another Abimelech for his distrust, and to avoid contention between their herdsmen, he went up to Beer-sheba where the Lord appeared unto him with special promises. He builded an altar there and called upon the name of the Lord. Jacob's experiences seem to have been more varied than that of Abraham and Isaac, in all probability his intercourse with God more frequent and fervent. He had the assurance of God's protecting care and providing hand from the time he left the parental home until he returned again laden with many rich blessings from Father's bountiful store which was achieved by much labor and fatigue. God specially prepared him at Peniel for a peaceful meeting with his brother Esau, one of the most impressive scenes, as well as one of the most brilliant victories on record (Gen. 32: 24, 30). "God said unto Jacob, Arise, go up to Bethel and dwell there: and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother." Then Jacob said unto his household, and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your

garments: and let us arise and go up to Bethel and I will make there an altar unto God, who answered me in the days of my distress and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hands and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem." Clean hands, a pure heart free from idolatry, and garments not spotted of the flesh, (modest apparel) were in Jacob's view prerequisites to acceptable worship of the true God.

Clarence Center, N. Y.

"THEN COMETH THE END."

I Cor. 15: 24.

By A. M. CARMICHAEL.

At this particular time of the world's history many minds seemingly are exercised as to the meaning of the terrible slaughter among the nations of the earth. Some wonder if it is the initial stage of Armageddon which God's Word teaches is yet to come. Others unhesitatingly state that this is the last great war and the end of the world is at hand. Others predict that this titanic struggle of the powers will clear away the warlike dispositions of the powers engaged and then the world will settle down to a glorious era of peace and all differences will be settled by arbitration making future wars entirely unnecessary and unlikely.

But—"To the law and to the testimony" the old prophet Isaiah says—"if they speak not according to this word, it is because there is no light in them."

Our text says "THEN cometh the end;" which would signify that instruction was given as to happenings previous to the end. If we look at the two preceding verses we learn that all

God's children shall be made alive in Christ. Christ the first fruits; afterward they that are Christ's at his coming. The first-fruits—Christ—has risen from the dead, and become the firstfruits of them that slept. The Word teaches us that He rose from the dead the third day after His crucifixion; and forty days afterward ascended up from the earth in a cloud as the firstfruit of the first resurrection. The rest of the fruit of the first resurrection shall be gathered when it is ripe by Christ coming for His Bride. We know the Bride has not yet been caught up as the Word plainly teaches it shall be. This event must happen before the end of the world. As to when it will happen no man knows. The Father only knows the identical time when Jesus will be permitted to appear in the clouds of heaven with power and great glory and sound that clarion trumpet note and gather to Himself the precious fruit of immortal souls that have been matured and ripened by faith in the blood that was shed on Calvary.

While we do not know the exact time of this event we do know that we are nearing the time. The prophecies are being fulfilled: e. g. knowledge being increased; many running to and fro; nation rising against nation; famines and pestilences, and earthquakes, in divers places; the Laodicean state of the professing church and gradual falling into apostasy with the quickening of the few who are obeying the admonition to watch and be ready.

But, even though Jesus should come tonight for His Bride, the Battle of Armageddon and the end of the world are yet some distance in the future. When the Bride meets the Bridegroom the marriage of the Lamb is come with the accompanying marriage supper; during which time events transpire on

the earth which continue to fulfil the Prophecy of the Word: e. g. the remnant of the Jews being gathered from among the nations and established in Jerusalem as a converted, believing, blood bought and blood washed remnant with the crucified Jesus as its Messiah. This will be quite a different assembly to the present body of Jews that money and natural wisdom is trying to establish in Jerusalem. Also, The Great Tribulation period; which, no doubt, culminates in the destruction of the present World-system and purification of the earth by fire in preparation for the subsequent thousand years reign by our Savior. This chapter of events from the catching up of the Bride to the coming of the Lord with ten thousands of His saints occupies a period of time that does not seem to be definitely outlined. It may be three years, or three and one half years, or seven years, or forty years, or even seventy years. The time will just be long enough to carry out God's fore-ordained plan.

Then Jesus is entrusted by the Father with the ruling of the purified earth for one thousand years. Of course the Bride and Bridegroom are together, and, doubtless, the twain shall be even as one flesh.

The Scriptures teach that just previous to the establishment of the Millennial reign there is a great battle between the kings of the earth and their armies with the Beast and the False Prophet on one side and Christ with the armies which were in Heaven on the other side. It is quite likely that this will be the Battle of Armageddon referred to in the inspired Book.

Then, after the Millennial period Satan is loosed out of his prison and goes out on his old-time trail of deception and brings on another great battle between his legions and the Saints. The

devil is defeated and cast into the lake of fire and brimstone where the Beast and the False Prophet were put one thousand years before.

Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; and God brings all the dead in the second resurrection to stand before His Great White Throne and judges them out of those things which were written in the books according to their works. Then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all.

Kindersley, Sask., Can. Dec. 19 1914.

THE EVANGELICAL VISITOR.

When my father came home from the Conference of 1887, held at the home of Cyrus Lenhart, Dickinson Co., Kans., he told us that the Brethren are going to publish a church paper. That is the first time I heard of the VISITOR.

If I remember correctly I saw one of the first copies, but as we did not take it in our home, and there were no Brethren near us, I did not see another copy till the spring of 1898. I attended McPherson College at that time, and found a copy of the VISITOR in the Reading Room. I commenced to read it, and became intensely interested. H. N. Engle was the editor at that time. It was shortly after the time that Jesse Engle and his co-workers had started to Africa. I especially enjoyed to read Eld. Engle's reports of their work in Africa. I was yet unconverted, though not without conviction. These articles in the VISITOR did not fail to make some good impressions upon me.

I waited for the coming of the VISITOR with a strong desire, and when it came I would go to some corner of the Reading Room and read its sacred pages

until my eyes were blinded by the fast-falling tears. As far as I know I have not failed to read a single copy since that time.

Sometimes I have lived in communities where there were no Brethren, where I seldom heard any preaching, and about all the praying I heard was what I did myself. With what eagerness, yea with what intense longing did I then look for the coming of the VISITOR! It was like water to a thirsty soul. In this way I could keep in touch with the Brotherhood. What a joy it would bring to my heart to read how God was blessing the efforts in revival meetings and in foreign fields; how those who had served idols were now worshipping the true and living God. On the other hand, how sad I would feel to see that some saint had crossed over to the great beyond. How those who had often admonished us and shown us the way of salvation were silenced forever. Yet with all this, I did not need to sorrow as one who had no hope for they had passed to a better country.

Since coming to the Pacific Coast I look with eagerness for the time when the VISITOR shall come. I was especially pleased with the VISITOR of Dec. 14. There were so many reports how God was blessing the efforts of those who were preaching His word, and that so many were coming back to God. Even in the heathen lands God is doing a wonderful work.

Can it be that there are still those members who do not take the VISITOR? Perhaps they are too comfortably situated. If they would be isolated from the Brotherhood like some others are they would appreciate it more to hear of the activity of the church thru the columns of the VISITOR. But the very ones who ought to read this do not read

it, because they do not get the VISITOR. How would it be if each one, who knows of some brother or sister not taking the VISITOR, would urge them to take it? The VISITOR, ought to be in every family in the Brotherhood. Shall we make the effort to get it there? Let us do our part. Greeting with last clause of Nehemiah 4: 6.

P. J. Wiebe.

Lordsburg, Calif.

BIBLE CONFERENCE HELD AT ABILENE, KANS.

It was my privilege to reach Abilene Dec. 12, just at the opening of the Bible Conference which was in session from the 12th to the 20th inclusive. This was truly a feast of good things, and we spent a most profitable time together in the study of God's Word and in having it explained to us by able expositors.

The instructors from a distance were Bishop J. R. Zook of Des Moines, Ia., and Bishop J. N. Hoover of Dayton, Ohio.

Among the topics handled by Bro. Zook was an exegesis of Hebrews each day of the conference. This threw light on many difficult passages and opened the way for a more intelligent study of the Epistle. He also during five sessions dealt with events connected with the Second Coming of our God. This is a subject which at the present time is receiving an unusual amount of attention from the Christian Church the world over. Much of this interest is, no doubt, due to the terrible war now raging, which is involving a large part of the earth, and which seems to indicate that prophecy is fast being fulfilled. Bro. Zook, in his handling of the subject of the Second Coming, confined himself very closely to the Scrip-

tures. His excellent interpretation certainly left no room for people to think there would be a chance to repent and accept Christ after Our Lord's Return. His sermon on "Armageddon" was a fitting close to the discussion of the subject. "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

Bro. Hoover gave an able exegesis of the Epistle to the Romans which was listened to with close attention by all. He brought out many helpful thoughts and explanations. He also handled in an interesting and instructive manner such subjects as "Separation and Non-Conformity," "The Trinity" and "Temptations."

Bishop J. N. Engle gave some instructive talks on "Studies on the Tabernacle," and Bishop M. G. Engle, on the subject of the "Relation between Faith and Works." In addition to these a number of other topics were ably handled as follows:

"The Epistle of Jude," and "Misinterpretation of the Scriptures" by Eld. Wm. Page; "Conscience" by Bro. G. A. Kaufman; "Utilities of the Church" by Bro. J. H. Engle; "Gospel of John" by Eld. C. O. Musser; "Christ in the Four Gospels" by Eld. W. Hinkle; "Forgiveness" by Eld. M. L. Hoffman; and "Knowing the Will of God" by Eld. Homer Engle.

All of these topics were intelligently handled and much appreciated by those in attendance. During each session opportunity was given for a discussion of the various subjects and these discussions were conducted in a Christian spirit so that the greatest harmony prevailed throughout the conference.

The average attendance during the week day sessions was about 125; and if we may judge from the many comments heard during the week, all at-

tending were greatly pleased and benefited by the meetings. Each evening and on Sundays there were evangelistic services conducted by the Brethren Zook and Hoover. Some most able sermons were delivered during these meetings which inspired our hearts to renewed zeal in the Master's service. A number of souls were converted and others entered into greater liberty in Christ. At the close of the conference eight persons were baptized and united with the church.

We are all much indebted to the Brethren of Abilene and vicinity who arranged for the Bible study and carried the work to a successful close.

* * * * *

On my journey west, I had the privilege of spending a week at Chicago Mission. This was a time of great refreshing spiritually. The saints there are most Spirit-filled and the place is truly a light in that great wicked city. They are continually about their Master's business and an encouragement to all with whom they come into contact. There are a number of zealous young soldiers of the Cross connected with the Mission, and we had the pleasure while there of seeing six persons baptized, two of whom had been Roman Catholics.

May this light have the support of all God's children continually.

H. Frances Davidson.

It is said that the sweetest side of any fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts from nature, rests a beautiful spiritual lesson for us all. What the sun is to the natural world, that, and much more,

is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, so Christ sheds an influence over the lives of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun, so the best side of man is the side toward Christ.—*Sel.*

WHOSOEVER.

As I find myself deprived of meeting with my dear brethren and sisters, (with whom I love to meet so well), on this the last Sabbath of 1914, on account of a granddaughter having scarlet fever, and the powers that be say we shall stay in until she is healed, I felt impressed to engage in a little pen ministry on the word, WHOSOEVER. This is a big word, and means so much, to the unsaved as well as the saved: for Paul says to the unsaved, "For WHOSOEVER shall call upon the name of the Lord shall be saved. And John was told to write that whosoever would might partake of the water of life freely. Paul also says, WHOSOEVER believeth on him shall not be put to shame (R. V.). Jesus says, "For WHOSOEVER hath, to him shall be given and he shall have abundance; but WHOSOEVER hath not, from him shall be taken away even that he hath" ((Matt. 13: 12). How important then is the word WHOSOEVER is: and can we not all say as Peter did to Cornelius, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him?"

Well might John there say, that "God so loved the world, that he gave his only begotten Son, that WHOSOEVER

believeth on him, should not perish, but have everlasting life." How much that little word So means to us all! Who of us would give an only son, (be he ever so wayward) to redeem even a friend? But God commended his love toward us, in that while we were yet enemies Christ died for us. Then how unsearchable are His judgments and His ways past finding out. Let us all show to our children (by our lives) that we love God because many may yet learn to know that WHOSOEVER shall call upon the name of the Lord shall be saved. But let us not forget that Paul says, "the time is short," and that James says, "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." Eternity is just at hand.

H. R. Heise.

WHEN JESUS REIGNS.

By Rev. W. H. Engler.

When earth's battles all are over,
When o'er wrong, right shall have sway,
Earth will then be free from sorrow,
We shall see a brighter day.

Then shall be the restoration,
All the earth shall be made new,
And the voice of ev'ry nation,
Shall proclaim that God is true

Then we all shall love each other,
All the earth shall be at peace,
Ev'ry one shall be our brother—
Wars and tumults will have ceased.

Then shall be the coronation—
We no more will need the rod;
And throughout the vast creation,
All the saints become like God.

Then shall Jesus reign forever,
Ev'ry saint will get his crown;
They shall live with Him forever,
All shall wake in that bright morn.

Then throughout all coming ages,
Saints shall dwell with that bright throng;
They shall offer endless praises,
They shall sing that wondrous song.

Then shall Jesus reign triumphant,
All the world shall give Him praise,
Saints and angels join'd in concert,
Shall their songs of gladness raise.

News of Church Activity

IN THE HOME AND FOREIGN FIELDS

ADDRESSES OF MISSIONARIES.

H. P. Steigerwald, Grace Steigerwald, Walter O. & Abbie B. Winger, Mary Heisey, Matopo Mission, Bulawayo, South Africa.

Lewis Steckley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, S. Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, S. Africa

India.

Eld. and Sr. H. L. Smith, and Effie Rohrer, Bangaon Bariahi P. O., North Bhagalpur, B. & N. W. Railway, India.

Following not under Foreign Mission Board.

D. W. Zook and wife, Adra, B. N. R., India. Elmina Hoffman, Kedgaon, Poona, District, Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

J. G. Cassel and wife San Marcos Guatemala, Central America.

Furlough—Myron and Adda Taylor, Jesse R. and Malinda Eyster and Frances Davidson.

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. E. and Effie Whisler.

Chicago Mission, 6039 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines Mission, 1171 14th, St. in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3 box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

FOREIGN MISSION FUND.

Report for November and December, 1914.

GENERAL FUND.

Receipts.

Part of Conference offering, \$5.00; Mission Circle, Grantham, Pa., \$10.00; Manor, Pequea, Pa., dist., \$25.00; Eld. Chas. Baker, Ont., \$5.00; Paul Wingers and Peter Siders, Ont., special for Christmas present for Walter O. Wingers, \$10.00; Henry Winger, Ont., special for Walter O. Winger, \$1.00; Rosebank, Kans. brethren, \$50.50; Abilene, Kans. S. S., \$25.61; Rosebank, Kans. S. S., \$22.46; E. S. Caskey, Okla., \$50.00; Sr. M. Hunsperger, Mich., \$2.00; A brother, Valley Chapel, O., \$25.00; Fred Kiesel, Ill., \$5.00; Mrs. David Barkman, Ill., \$3.00; Sr. Hannah Martin, N. Y. special for support of native teacher, \$10.00; Susanna Levagood, N. Y., \$1.00; Fairland, Pa., S. S., \$10.00; Mechanicsburg, Pa., S. S., \$9.00; Anna Hursh, O., \$1.00; Bethel, Kans., S. S., \$17.75; Waukena, Cal., S. S., \$33.00. These two last are special for the work in India.

Disbursements.

H. P. Steigerwald, \$491.00. This is for general and special needs, and also to supply fare for Sr. Mary Heisey's home coming. Lewis Steckley, \$491.00. This also is for general needs and to provide for Sr. Elizabeth Engle's home coming. H. J. Frey, \$491.25, for general and special needs. Isaac O. Lehman, \$491.25, for general and special needs. H. L. Smith, \$368.62, for general and special needs, Grantham Printing Co., \$12.58 for printing. The amount in Sterling exchange of the three sent to Africa was £100 each: to India, £75.

P. M. Climenhaga, Treas.

Stevensville, Ont.

CHICAGO MISSION.

FINANCIAL.

Report for month ending Dec. 15, 1914.

Balance on hand \$6.94.

Receipts.

Hope, Kans., S. S. \$8.67; Frances Graybill, Ind., \$2.00; Ruth Michler, Ind. \$.50; Sr. Reester, Freeport, Ill., \$3.00; Fairview, S. S., Sedgwick, Kans., \$7.00; Valley Chapel S. S. Ohio, \$9.10; Harvey Lady, Abilene, Kans., \$2.00; In His Name, \$1.00; y. p. Chicago, \$6.28. Total \$46.49.

Expenditures.

Table supplies \$31.80; gas \$6.28; express, \$1.00. Total \$39.08.

Bal. on hand \$7.41.

POOR FUND.

Rose Bank, Dist. \$19.57; Sr. Harman and S. S. Class, Ramona, Kans., \$9.00.

Expenditures.

Coal, \$2.25; clothing, \$6.00; groceries,

OTHER DONATIONS, Elder Stump, New Paris, Ind., bread, cookies; Sr. Rellinger, New Paris, Ind., 15 doz. eggs, sweetpotatoes; Alma Bollinger, 1 chicken; Sr. Bert, Abilene, Kans., dried corn; a friend 8 lbs. dried fruit; Srs. Albright, Kreider, Shannon, Ill., chicken and butter; D. E. Bert, Abilene, Kans., dried fruit; D. L. Graybill and brethren, box clothing.

We wish to thank the saints for thus standing by the Lord with their prayers and means as well. To Him be the glory.

In Jesus' name we greet all the brethren.

In Him Sarah Bert and Workers.
6039 Halstead St. Chicago.

SAN FRANCISCO MISSION.

We greet you again in the precious Name of Him whose birthday we again have the privilege of celebrating, and we are glad that Christmas means more to us than the mere exchanging of gifts and greetings. Here in our city everyone seems to want to keep Christmas.

Even the saloon-keepers place Christmas trees in front of their places of business and the streets and stores are gaily decorated, but O, how few worship the Christ whose birth occasioned the keeping of Christmas Day.

We are glad that we can report victory in our own souls. We are determined to work until Jesus comes.

There were more saved during the month than in the preceding month. During the latter part of November and the first part of December there seemed to be an especial outpouring of the Spirit among us and an unusual number turned to the Lord.

We thank God for our saved men who are so faithfully standing by us.

Bro. J. H. Wagaman who was away for some weeks holding meetings in Tulare Co., and at Upland, Calif., has again returned and we thank God for his fellowship in the gospel.

We appreciate all that has again been done toward helping the work along, and may God's blessing rest upon all the givers of

their bounty for His Name's sake.

FINANCIAL.

Report for Nov. 24, to Dec. 24, 1914.

Receipts.

Sr. Caskey, Abilene, Kansas, \$2.00; Belle Springs, Kansas, \$13.70; Bro. Wolgemuth, Mt. Joy, Pa., \$3.00; Sr. Lizzie Shirk, Pasadena, Cal., \$1.00; Upland, Calif., S. S. \$55.00; Hall offerings, \$24.69. Total \$99.39.

Expenses.

Car fare, \$10.80; table supplies, \$26.80; household expenses, \$6.72; hall expenses, \$6.05; to the needy, \$.40; house rent, \$8.00; hall rent, \$50.00. Total \$108.77.

Balance on hand, Nov. 24, \$17.38.

Balance Dec. 24, \$8.00.

Yours in His blessed service

Elizabeth Winger and Workers.

NEWBURN, KANS.

Our love feast was held at Newburn on Nov. 28, 29, which was well attended. The bishops present were J. N. Engle, M. G. Engle, J. R. Zook of Des Moines, Iowa, and J. N. Hoover of West Milton, Ohio.

A blessed time was enjoyed. There was a sweet spirit of praise in the heart of every one that could be felt even thru the whole day.

On Saturday evening the sufferings of our Lord were brought to our minds afresh by Eld. Zook, after which we observed the ordinance of feet-washing and partook of the Lord's supper.

We too often forget the infinite cost of our redemption, and the love our blessed Savior had when He gave Himself to be made a curse for us, and bore our sins in His own body on the tree. What unspeakable agony of spirit He must have suffered when His sweat became as great drops of blood in that dark hour in the garden.

On Sunday morning Sr. Ada Engle, and Bro. Ray Witter spoke to the Sunday School and Bish. J. N. Hoover gave an interesting talk to the boys and girls in the teen age.

After Sunday School Bish. J. N. Hoover preached the word with power.

On Sunday evening continued meetings were begun with Bish. J. R. Zook in charge, which lasted nearly two weeks. He gave his hearers messages from the word with power, uncovering sin and proclaiming the

standard of holiness for God's children and pointing the unsaved to the "Lamb of God who taketh away the sin of the world."

Believers were edified and some sanctified. Several souls came to the altar and sought and found the Lord precious to their souls, some who had never tasted of His love. Many more were convicted of sin, but did not yield. Several unsaved asked for the prayer of God's people.

On Sunday afternoon, Dec. 6, two young men were received in church fellowship and followed the Lord in the ordinance of baptism. May the Lord bless them and make them a real blessing, and may they be the means of leading others into His kingdom.

We also trust that the Lord will abundantly bless our dear brother for his labor of love while among us.

Yours in Christian love,

Elizabeth E. Lenhert, Cor.

Abilene, Dec. 28, 1914.

CARLAND, MICH., LOVE FEAST.

Dear readers of the VISITOR:—

On account of the many duties which have been pressing upon us, we have until the present failed to get a report to the VISITOR of our love feast, which was held on the date of Oct. 17, 18. We can say to the praise and glory of God that His presence was manifested in a marvelous way. Some who were on back ground, were made to realize their condition, and yielded to God, and are now rejoicing in the God of their salvation. Others left the meeting with some what of an unpleasant feeling against the Brethren accusing us of some things of which we tho't we were not guilty: but God used this way to let them get a glance at themselves. And the next Tuesday we received word that said party desired to have a prayer meeting at his place. We found him under deep conviction. He took his place, confessed his sins to God and man, asked forgiveness, yielded himself to God, found the joys of salvation, and now he is an inspiration in the work of God. The Spirit was poured out upon the saints, some wept, some praised God with a loud voice, others laughed with a heaven borne laugh, all on account of the glory of God.

Brethren and sisters from different parts were with us and enjoyed the feast together. Elders Bert Shirk of Stevensville, Ont., H. R. Heise of Markham, Ont., and Myron Taylor of Moore Town, Mich., were with us and broke unto us the bread of life. The results were as above mentioned. To God be all the glory.

Jonathan Lyons.

Burton, Mich.

UPLAND, CAL.

The meetings recently reported as being held at Upland have closed. It is gratifying to report that altho rainy weather prevailed during the meetings, they were crowned with a degree of success. The word was preached in purity and with power.

Bro. Wagaman has again returned to the Mission and Bro. Swartzendruber has come home.

The usual union Thanksgiving Service was held this year in the church. Rev Gittel of the Nazarene church preached the sermon.

On Christmas day also, a service was held in the church. This was largely an experience and testimony meeting.

After the revival meetings closed the Sunday School was reorganized and we now feel in good shape for a very successful year in 1915. Recently our school has been on the increase and our prayer is that the work of the Lord will continue to grow and prosper at this place.

Cor.

Dec. 26, 1914.

A LETTER.

Dear editor:—

As I promised to write something for the VISITOR I will try and be as good as my word. I have been one of you only for a little more than a year. The Lord certainly is no respecter of persons. He surely saved a most wretched drunkard sinner when He saved me. I was at Conference at Fairland and must say I've been in almost all kinds of gatherings that a man could be in America. I enjoyed myself greatly at this Conference, just like a little child is about the best I

can describe it. I came back to Dayton a happier man than I was ever before in my life.

Our dear little Mission is continuing to do all it can in the saving of sinners who are willing to be saved. Dear Bro. & Sr. Boyer are surely doing all they can in the work of rescuing such as wish to be saved. I've left the land of death and sin,
The road that many travel in;
And if you ask the reason why,
I'm going to seek a home on high.

I often weep to see the sin,
And wretchedness that men are in;
I dare not listen to their cry,
For I seek a home on high.

O sinner will you go with me,
And seek this land of liberty?
O do not stay, but tell me why
You will not seek this home on high.

My beautiful home, my beautiful, [roam,
In the land where the glorified ever shall
Where angels bright wear crowns of light,
My home is there, my home is there.

R. W. Taylor.

1113 E. Herman Ave. Dayton, O.

FROM SR. EISENHOWER.

Dear ones. I come to you in the precious name of Jesus who has done so much for me. Truly the Lord is good to His people. No doubt many of our friends will be surprised to hear that we are out here at Upland California. Indeed it is almost a surprise to myself. But I feel that the Lord has directed our steps. When we began to think of coming, and gave everything over to the Lord our way was open sooner than we really expected, and we got here much sooner than we expected. Only one family knew of our coming. We made our home with brother and sister Linkey and father LaGrange till we got a place of our own to go into. We think we will like this climate and country fine. We have cool nights now. Last night the ground was froze a little, but as soon as the sun came up it was beautiful. To see the Mountains covered with snow when where we are, the flowers are blooming and the gardens are green; this we enjoy more than

shovelling snow and being housed in for about five months, while here we need fire only part of the day. Of course there are things in the east that I like better than here, but I believe, I would rather spend the rest of my life here than any where I have yet been. I trust also we shall prove a blessing to some soul here as well as in any other place. We find plenty to do where ever we go; and I trust we shall have your prayers in our behalf that we may keep in the center of God's will, for I know in whom I have believed and am persuaded that he is able to take me clear thru to the end. When I see how men and women are departing from the old-fashioned plain way it makes me more firm to stand to what we were taught from our youth. It looks as tho' folks would give up anything rather than their pride. I feel that is one of the greatest reasons why men and women will not say yes to the whole will of God. They know, and the devil knows if they do this they are spoiled for this world and this makes the struggle. I feel that we as a plain church are doing so many things in our homes and in church work, that is leading us right out into the world and we hardly realize it. A little drifting here and a little there and soon we are almost as bad as the worldly churches, and yet we want to preach plainness. I feel for myself, I want to stay far enough behind the world so there will be a contrast between us. This means in every thing. May the Lord help us, and in some way make us a blessing in this dark world, for surely the people are forgetting the Lord. We can see every day more and more that the Coming of the Lord is drawing nigh, and we need to keep our lamps trimmed and burning and our vessels filled with oil which means the real baptism of the Holy Ghost. Without this, I fear, we will not see Jesus when He comes. I desire to be true to the Lord, and do what little I can till Jesus says, It is enough. We would be glad to hear from any of our friends.

I remain yours in His service.

Anna B. Eisenhower.

Upland Cal.

A prayer laden copper cent, given for missions as a result of self denial has outweighed a ten dollar bill easily given.

HARRISBURG ORPHANAGE.

Surely God is faithful and does not deal with us after our sins nor reward us according to our iniquities. For as the heaven is high above the earth so great is His mercy toward them that fear Him. I wish to praise Him for His concern for His people and those who cannot care for themselves. We here have reasons to be grateful to God first, and then to His own who have been giving of their means to assist in providing for the children. We have eleven under school age, (two babies), also two of the older Orphanage girls as helpers, Eva Eisenhower and Mabel McWilliams. We felt we should write and express in part our gratefulness to the dear brothers and sisters for their love and sympathy. We received about 350 qts. of fruit from Elizabethtown, Pa. And Mt. Joy Sewing Circle helped out in sewing. Also Fairland Sewing Circle gave us \$5.00 this year. Last year when our family was larger we were able thru their means to buy clothing and shoes amounting to \$57.00.

Fairland, Hummelstown, Steelton and Elizabethtown and Harrisburg saints have been sending vegetables, clothing and other things beside the many individual offerings, and those who have assisted for years in providing for our needs. We wish to say this one thing: we are very grateful to all and know God never forgets the least thing given in His name and we will continue to ask God to remember and bless all those who have had a part in this work.

Yours in His service,

Roxena Anger.

Harrisburg, Pa.

FROM AFRICA.

Matopo Mission, Nov. 28, 1914.

Dear Readers of the VISITOR:—

"Bless the Lord O my soul, and all that is within me, bless his holy name."

The above words of the Psalmist came to me this evening as I was about to write for the VISITOR, and truly we should bless the Lord today with all that is within us, and bless His holy name, for the perfect plan of salvation to all who seek and follow Him.

The work at Matopo Mission is going on about as usual. The services are quite well attended and some have been seeking the Lord. We can see that others are under conviction but do not have the courage to break away from sin. The temptations are many here in a heathen land; and these poor souls need your prayers. Let us also remember to pray for the native Christians, that they may continue to trust in Him, who has promised, "My grace is sufficient for thee."

A few months ago the writer with one of the boys went out one afternoon with the gun to hunt. As we were going among the hills we heard loud talking: so I said to the boy we would go and see what it was. On arriving at the kraal which was very dirty and uncared for, we found practically all the people quarreling. The head man of the kraal was quite drunk, and was accusing some of the others with some things of which he said they were guilty. Of course the others claimed to be in the right saying that the old man was drunk, etc. The loud talking which they did to each other, the gestures they would go thru to make their words more impressive, and the way they would swing their knobkerrys (small clubs) about, you would think that about the next thing that would happen would be that some one would be knocked down, and as everyone claimed to be in the right, and, of course, was not willing to give in, there seemed to be nothing to do but to leave them. So as we left we could hear their loud talking for some distance; this lasted perhaps till late in the night. Many such quarrels, and even fights, there are among the heathen which we never hear of.

We also stopped at another kraal where we heard loud talking. Here also they had been drinking beer, and many of the men, women, and young people were quite drunk. Thus we see the effects of sin among these people and the sorrow, trouble, and misery which it brings.

Quite recently Sr. Winger and I went over to Matshuba's kraal one evening, and as perhaps most of our readers know he and his wife have been following the Lord for some time. Here we find a much cleaner and better kept kraal than those of the raw natives. As we came near the kraal we heard them singing some spirit-

ual hymn, and as we came nearer we found that the people were gathered together in Matshuba's hut, or rather small brick house, built by himself which is much better than the common native hut. Here we found them having evening worship. They all knelt in prayer while Matshuba and one of the others prayed. Then they arose and sang in their own language, the old hymn "I need Thee every hour."

While we were waiting outside I tho't of the other native kraals I had been at some time before and of the great contrast in the two. At the former places we saw the effects of sin, but here we saw what the Gospel does for even these black sin-darkened people. It truly pays to give these people the Gospel; so let us keep our hearts open so the Holy Spirit can lead us and show us our part in this great work, else some precious soul may be forever lost who otherwise might be saved.

The rains are very late again this year, and should the drought continue much longer it will make four seasons with very little rain and poor crops. This has been hard on the country as many of the cattle have died during the last three years, and in some places they are dying of starvation and for want of water already this year. Then the war, especially the trouble in the Union which takes many of the farmers away now when they should plant and sow the land, will also make conditions harder for us, as provisions of every kind will be higher in price. Should we look at conditions as they are it would only bring fear, but I am glad and thankful for the confidence we have that He who has promised, "I am with you alway even unto the end of the world," will care for us at this time.

In closing may we also ask an interest in your prayers for us and the work here in this land.

W. O. Winger.

MACHA MISSION.

Greeting with II Cor. 5: 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

According to previous arrangements a love feast was held at Macha Mission Oct. 24, and 25. Bishop H. P. Steigerwald was present to administer unto us. He arrived at the Mission, Oct. 20, and we were all pleased to have him with us again, and were thankful for the sweet fellowship we had together, during his stay of two weeks with us.

On Friday evening, a service was held for the purpose of receiving applicants for baptism. A goodly number were present from the neighboring villages. Eight persons, five male and three female, were received into church fellowship. The following morning we all went to the Munyeki river, a distance of about four miles from the Mission, where baptism was administered by Bro. Steigerwald. Our hearts rejoiced to see those who were willing to take this step and show to the world that they are following the Lord. After baptism we returned to the Mission, and prepared for further services. At 1.30 P. M. our usual love feast services commenced, with the reading of Scripture, and a short exhortation followed by testimony. Two other young men who were not present the evening before were examined and received as applicants for baptism, in this service. They were baptized a week later. On the Lord's day morning we commemorated the suffering and death of our Lord and Savior. This was indeed a blessing to all who partook of the same. There were forty-seven communicants in all including four whites. Some of our native brethren are still away at work, and could not be present at these services.

Our brother took his leave from us again Wednesday morning Nov. 4, for Matopo Mission, Sr. Engle accompanying him as far as Choma, our nearest railroad station.

We are thankful to our heavenly Father for all His tokens of love toward us.

Ours hearts feel encouraged to press the battle on, Jesus being our Captain, we are more than conquerors thru Him who loved us and gave Himself for us.

Recently some of the believers have received a deeper work of grace in their hearts and are getting the burden for their own people. We hope that the work may continue, and that many souls may repent and turn to God.

The school attendance is increasing slowly. Sr. Doner is getting along well with her pupils. We hope that the seed which is being planted into their young hearts, may bear precious fruit for the Master.

The rains are considerable later than usual this season, and nearly every thing is suffering for the want of it. We are looking for rain to come in the near future, to water the thirsty earth.

In these times of sorrow and distress amongst the nations, we feel the quietness of God's peace resting upon us. We are not affected much by the war, only that the prices of goods are rising. We are thankful to our heavenly Father for His protecting care over us thus far, and we trust Him for the future.

We ask an interest in your prayers in behalf of the work here.

Yours in Jesus' name

L. B. Steckley.

Nov. 16, 1914.

ITENERATING IN AFRICA.

The number of white men met on such a tour is very small compared to the number of blacks, and of white women it is more so still. It is primarily a black man's country, tho the broad valley between the Matopo Hills on the west and the Doro Range on the east is cut up into many farms owned by the Government, or individual whites. Most owners are away in the business centers but hold their lands perhaps for speculation, or development in mining. It is seldom, therefore, that one finds opportunity to converse in his own language.

At this time the European war had been in progress some weeks and the authorities of Rhodesia, an English colony, were thinking of deporting all enemies' subjects from the colony to Johannesburg to be kept in custody there. Consequently, two men with whom we halted an hour, one an Austrian the other a German, were not without apprehensions, and subject-matter for argument; and between sips of tea the aspects of the war were discussed pro and con, the presence of an English policeman not lessening the interest. Al-

ready all the enemies' subjects had been required to give in their rifles to the police that they might not sympathize in too effective a way with their native countries.

There are no church privileges for these white people. The nearest church, or even native mission station, is many miles away. Perhaps they do not care; had they cared, they would not have isolated themselves thus, or would make a spiritual atmosphere for themselves where they are. Some appreciate it when spoken to about the welfare of their soul, others turn it coldly aside. Few think it worth while to try to uplift the native to teach him his "curse inflicted" duties and moral obligations, except as it may be done by very rigorous discipline, supplimented with the sjambok (whip); but there is not as much abuse of native workmen in this way as there might be were it not prohibited by law, and there are those who treat their help with much consideration. The influence of unchristian white men has to be met by those who evangelize the natives, for the vices of an incoming, governing race are always first learned, their virtues less readily, by an awakening people.

Farming in this district is not as intense nor systematic as at home, but with what care is given the seed planted in a normal year, a plenteous harvest is secured. This is characteristic of Africa and one cause of the indolence of the native; for when his wives dug his gardens and reaped his grain, cooked his food and beer; his children chased away the birds and baboons and herded his flock, what had he much to do but eat, drink, and be merry. But this will give way more as time goes by, for with Government taxation and wants engendered by contact with the white man, he bestirs himself a little to earn a few pounds a year.

To resume our story, we finally overtook our man at a beer-drink. About one hundred people, from babies to gray haired men were seated about in groups on a large, flat, sloping rock, and beer and talk were flowing freely. All were

(Continued on page 31)

PUBLISHERS' NOTICE

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication must be written on one side of the paper only. *Write all business letters on separate sheets.*

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

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GRANTHAM, PA., JANUARY 11, 1915.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.

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Orders for the above tracts, papers and envelopes should be addressed, Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

Every element in the missionary problem depends for its solution upon prayer.

MARRIAGES.

CRUM—GRAYBILL.—Married on Dec. 5, 1914, at the home of the bride's parents, at Sedgwick, Kan., Earl Crum and Frances Graybill, Eld. D. L. Graybill, father of the bride, officiating.

WOLGEMUTH—HILSHER. On Dec. 20, 1914, at the home of the officiating minister, Bishop L. O. Musser of near Mt. Joy, Pa., Bro. Homer G. Wolgemuth, son of Bro. Amos and Sister Adda Wolgemuth, of near Mt. Joy, Pa., and Sr. Stella, daughter of Bro. Van B. and Sr. Sarah Hilscher of near Elizabethtown, Pa., were united in holy wedlock.

UNZSKER—SMITH.—On Dec. 24, 1914 there occurred the marriage of Samuel Peter Unzsker of Texas and Ruth Smith of Elkhart Co., Ind., at the home of the bride's parents, Bro. and Sr. Smith, Bish. J. A. Stump officiating.

SOLLENBERGER—CROUSE.—On Nov. 5, 1914, Solomon H. Sollenberger, son of Henry and Mary Sollenberger, and Mary Crouse of near Strasburg, Pa., were united in holy matrimony at the home of the officiating minister Bish. Martin H. Oberholser.

LESHER—SMITH.—On Nov. 26, 1914, Aaron S. Leshner, son of John and Elizabeth Leshner, and Elizabeth M. Smith, daughter of Landis and Sunsan Smith of Orrstown, Pa., were united in marriage at the home of the bride's parents, Bish. M. H. Oberholser officiating.

BRECHBILL—BAKER.—On Dec. 10, 1914, at the home of the officiating minister, Bish. M. H. Oberholser, Bro. Solomon E. Brechbill and Sr. Annie M. Baker, all of Chambersburg, Pa., were united in holy matrimony.

OBITUARY.

LADY.—Lois Emma, daughter of Bro. Sam. Lady, of Abilene, Kans., died Dec. 14, 1914, aged 1 year, 7 months and 25 days. Services were held at Zion church, conducted by the brethren Wm. Page and M. G. Engle.

GINDER.—Bro. Joseph Ginder of Rapho Dist., Lancaster, Pa., was born July 3, 1837, died Dec. 9, 1914, aged 77 years, 5 months and 6 days. He was blind for about ten years, but, we are glad to know that he could see with a spiritual eye. He was a member of the Brethren in Christ church for many years. He left to mourn his departure a

wife, seven children and two brothers. His funeral was held at the Mt. Pleasant M. H. Interment was made in the Mastersonville cemetery. Services were conducted by Bish. Henry B. Hoffer, Rev. Daniel Wolgemuth and Rev. Henry O. Musser. Text, Matt. 24: 42-44.

STOUP.—Bro. Henry Stoup died, Dec. 3, 1914, at the home of his daughter Mrs. Rider, near Carlisle, Pa., aged 81 years, 1 month and 10 days of paralysis. He was a consistent member of the Brethren in Christ church for a number of years. Funeral services were conducted by Bish. Jonathan Wert and Eld. John Niesley. Text, Psal. 123: 14.

HEISEY.—Bro. Daniel Heisey of Florin, Rapho Dist., Pa., was born Mar. 14, 1836, died Dec. 10, 1914, aged 78 years, 8 months and 26 days. He was a member of the Brethren in Christ church for many years. He left to mourn his departure four children, two sisters, and one brother. His funeral was held at the Cross Roads M. H. Interment was made in the adjoining cemetery. Services were conducted by Rev. Jacob Martin and Rev. Henry B. Hoffer. Text, 11 Cor. 5: 1.

MYERS.—Brother Christian H. Myers of near Mt. Joy, Pa., was born Feb. 11, 1845, died Dec. 12, 1914. Aged 69 years, 10 months and 1 day. The deceased was converted and united with the church many years ago, and lived an exemplary Christian life until his death. He is survived by a sorrowing wife Sr. Annie Sheets Myers, and four children as follows, Bro. John and Elam Myers of near Mt. Joy, Pa., Mary at home and Amos of Philadelphia, Pa., also nine grandchildren. Funeral services were held Dec. 16, at Cross Roads M. H. conducted by Bishop L. O. Musser and Elders A. Z. Hess, and J. H. Martin. Text Job 1: 21 latter part: Blessed be the man of the Lord." Interment in adjoining cemetery.

FIKE.—Peter Fike was born, Feb. 1, 1839, died, Dec. 10, 1914, aged 75 years, 10 months and 10 days. Deceased was born in Somerset Co., Pa. In 1856 he moved with his parents to the State of Iowa. In 1893 he with his family moved to Marion Co., Kans. Oct. 30, 1909 he moved to Victoria Co., Tex. where he resided at the time of his death. He leaves one son three daughters and one sister and a host of friends and neighbors to mourn his departure. He was converted early in life and lived a devoted Christian life to the end. (He served the church as a minister about forty years. Funeral and burial took place at Ramona, Kans. Services were conducted by Bishop J. N. Engle assisted by Eld. Jacob Book. Text Rev. 14: 13, 14.

HAWBAKER.—Sr. Nancy Whitmer Hawbaker was born in Franklin Co., Pa., Oct. 26, 1834. She was married to J. E. Hawbaker in 1865. To this union were born ten children of whom seven survive: Annie Kohn of Kenmare, N. D., Katie Whitmer of Curlew, Ia., Mattie Vandenyt, Custer, Okla., Alice Bassler, Rialto, Cal., Leah Robinson, Mesa, Ariz., Amanda Husband, Dallas Center, Ia., and H. R. Hawbaker, Tribune, Sask., Canada, Abram having died Dec. 1906, and Mary and Rebecca in infancy. In 1876 they moved to Dallas Co., Ia., and later to Kans., then back to Iowa where her husband died in 1894. Since then she spent most of her time with her daughter Katie in Pololito Co., Ia., where her death occurred on Oct. 10, 1914, aged 79 years, 11 months and 15 days. As she expressed her desire to go home to be with the Lord we believe our loss is her gain. Funeral was held Oct. 12, at the Dunkard church, Dallas Center, conducted by Eld. W. C. Deemy, assisted by H. L. Royer (Church of the Brethren). Text, Job 14: 14: "If a man die shall he live again?"

MARKLEY.—Mrs. Sarah A. Markley, nee —Kauffman, was born May 26, 1831, in York Co., Penna., and died at the home of her daughter, Mrs. C. S. Brewer of Abilene, Kans., Dec. 17, 1914, after a short illness, at the ripe old age of 83 years, 6 months and 21 days. She was united in marriage to Solomon Markley Dec. 15, 1850, at Mechanicsburg, Penna. He preceded her to the better world, Sept. 14, 1908. In the spring of 1885 they moved from Pennsylvania to Kansas, on a farm eight and a half miles south of Abilene where they lived a number of years. About 1898 they moved to Abilene, residing there to the end. There were born to this union twelve children, six sons and six daughters, of whom two sons and three daughters remain, all living in Kansas. There also survive eighteen grandchildren and three great grandchildren. Sister Markley was a Christian all her life. She with her husband were identified with the United Brethren while living in Pennsylvania. After coming to Kansas, in the year 1892, they united with the Brethren in Christ church with which body they worshipped until death came. The funeral services were conducted by Bishop Jacob N. Engle assisted by Rev. J. Willard Deyoe (Methodist). Text Phil. 1: 21.

TRUMP.—Sr. Isaac Trump, widow of the late Bish. Isaac Trump of Polo, Ill., was born in Pennsylvania, July 1, 1845, died Dec. 25, 1914, aged 69 years, 5 months and 25 days. She was the daughter of Abraham Zook who removed with his family to Illinois soon after her birth. She was married to John G. Wenger, Nov. 7, 1866. He died Oct. 14, 1870. She was again married to Bish. Isaac Trump, Dec. 19, 1878, and was left a widow

again Dec. 3, 1910. She was in delicate health ever since Bish. Trump's death, underwent two serious operations but without regaining her health. She became a member of the Brethren in Christ shortly after the death of her first husband in 1870, and continued faithful to the end, her place in church service being seldom vacant while she was able to go. She leaves to mourn her departure one son, Clayton, and four step sons, Jerry, Henry, Isaac, and Irvin; also three brothers, J. S. Zook, Adair, Ia., A. G. Zook, Morrison, Ill., and J. R. Zook, Des Moines, Ia., and four sisters: Sarah Garwick, Chadwick, Ill., Amanda Hiller, Des Moines, Ia., Elizabeth Ditch, Polo, Ill., and Malissa Gayman, Milledgeville, Ill. Funeral service was held at the church of the Brethren Dec. 27, 1914, conducted by Rev. John Heckman, assisted by Rev. D. B. Martin. Interment in Fairmount cemetery.

FELKER.—Mrs. Anna Moist Felker, daughter of John and Catharine Hocker, was born October, 15 1824, near Hummelstown, Dauphin Co., Pennsylvania. She departed this life August 21, 1914, in her 90th year. When she was fifteen years old, in 1839, she moved with her father and mother to Montgomery Co., Ohio, near Salem. In 1846 she was united in marriage to Jacob Moist who preceded her to the spirit world on January 21, 1879. To this union were born three sons and three daughters of whom one son, John F. Moist, and two daughters, Mrs. Elmira J. Anderson and Mrs. Fred Sandmeier survive. In 1861 she gave her heart to God and united with the Brethren in Christ. She was always a devoted Christian and remained faithful until death. She has left to mourn her departure besides her children, eight grand-children, eight great grand-children, and two sisters, Mrs. Catherine Herr of Englewood, Ohio, and Mrs. Mary K. Brumbaugh of West Milton, Ohio, as well as a host of friends and relatives. Her death came as a peaceful sleep at the close of a long and useful life at the home of her daughter, Mrs. Sandmeier, Dayton, Ohio. Her life will remain an enduring memory in the hearts of all her loved ones.

Some four millions of France's population are said to be Roman Catholic. The remainder deny Romanism and there is a tremendous drift over to infidelity.

In Syria and Palestine, where Christ walked among men and where Christianity had its birth, the Moslems are 72 per cent. of the population.

A HAPPY NEW YEAR.

Right after the Merry Christmas comes the Happy New Year, and merry and happy are most of us who saw the old year close and the new one open. "All the past is shut up within us, and is a sort of perpetual present. All the future is before us, and though duty is a present thing, it is constructed out of the past, and runs endlessly into the future. We thus have the past with its memories, the present with its duties, and the future with its anticipations—one for wisdom, one for action, and one for hope."

What of the past? It brought sunshine and darkness, joy and sorrow, victory and defeat, health and sickness, gave friends and took them away. Most of our experiences are expressed thus, humanly considered:

"One day we wear a rosy crown,
The next in anguish deep, bow down.
The heart to day, so full of pleasure,
To-morrow breathes a mournful measure.
The rose and thorn together grow,
The good and evil interflow."

But divinely and spiritually considered we should say "goodness and mercy have followed us." "The Lord hath done great things for us, whereof we are glad."

What of the present? It shall be employed in doing with our might what our hands find to do; in working and suffering, in watching and praying, in struggling and trusting, in fighting and believing, in toiling and resting, in hoping and agonizing, in preparing ourselves by study and consecration for life's highest duties and pleasures and for the saints' eternal rest.

"Let us then be up and doing,
With a heart for any fate.
Still achieving, still pursuing,
Learn to labor and to wait."

What of the future? What we sow we shall reap. What we learn in this life of the beautiful, good and true; of God our Father, of our souls' capacities, of our minds' capabilities of our divine, eternal, infinite possibilities and destiny we shall enjoy in the life that now is and that which is to come. To the Christian toiler with hand and brain, who is devoted to his fellows and consecrated to God the future is a paradise, an ideal state of growth and sublime development.

"We are builders, and each one
Should cut and carve, as best he can.
Every life is but a stone,
Every one shall hew his own,
Make or mar, shall every man."—Printed
by request.

SELECTED.**ON WITH THE DANCE!****WHERE TO BEGIN.**

Christianity begins in the home. If not there it is nowhere. We may attend meetings, and sing hymns, and join devoutly in prayer; we may give money to the poor, and send missionaries and Bibles to the heathen: we may organize societies of every description for doing good. We may get up church fairs and tea parties and tableau and picnics: we may, in short devote all our time and all our means to doing good and yet not be the true and earnest Christians we ought to be after all. If they cannot say of us in the family at home, he, or she, is a Christian, we know it, we feel it. If home is not a better and happier place for our living in it. If there is not an influence going out from us day by day silently drawing those about us in the right direction, then it is time for us to stop where we are, and begin to examine into our title to the name of Christian: Christianity—Christ-like-ness. Is that ours? Are we possessed of that? Are we patient, kind, long suffering, forbearing, seeking with all our hearts to do evil? For if we are Christ's we shall be like Him, and the first fruits and the best fruits of our daily living will be in the better and happier lives of those who are about us day by day.—*Sel. by Sarah Worman.*

Fix your gaze on the territory of Brazil, and then, removing from the Northern Continent of America the whole of United States, with the exception of Alaska, place it in Brazil, and Brazil has room for the whole of it. The eyes of the world are fixed upon the Continent because of its vastness.

Yes, on with the dance! The brothels are waiting for recruits. There is only one step from the dance floor into the brothel. The dancing boys and girls are on the way.

On with the dance! Let the slogan be a black life for two, instead of "a white life for two." Let men and women, boys and girls fan the flames of lust in indecent embrace and dance their day together into shame and ruin.

On with the dance! Fathers, mothers, give your sons and daughters into the embrace of harlots and vile men. Shame dies out of the heart and the blush burns out on the cheek in the whirl of the dance. The initiation is easy. The rest will follow.

On with the dance! It is a "charity (!) ball." The Governor of the State and leading church people are there. The Governor leads off in the fool's capers on the floor. It is a fine school for the boys and girls of the community. It gives them the inspiration of illustrious examples.

On with the dance! It is the finishing touch of the High School, the Seminary, the College. It may be the first opportunity of the boy, the girl, to learn the primary lesson. They can get a fair start, and the rest of the course is easy.

On with the dance! Some churches have provided for dancing classes and are using this devil's lure as a means of grace for the young people. It is easier and more popular to get people to dance than to pray.

On with the dance! The time is short. You have not long to stay on the dance floor. Sickness, sorrow, old age, infirmities, death are coming. Dance while you may. You will not have the heart to do it when heart and flesh are

failing, when the grave opens its doors, when the Judgment is set.

On with the dance! It may not hurt you. What need you care if it does hurt others. Are you your brother's or your sister's keeper? Your religion being that of an unspiritual worldling, the dance can not spoil it. Dance while you may. There are no ball rooms in hell.—*The Evangelical*.

"O JERUSALEM! JERUSALEM!"

To write the complete history of Jerusalem would require volumes. But here is its history in a sharply cut little cameo by that artist in words, Dr. Gaius Glenn Atkins, who writes the unexcelled notes on the Old Testament for *Daily Bible*. It is his comment on II Samuel 5 6-12.

"The gray city on the gray rock—the interior fortress of that high hill country—was the last local stronghold to be captured. So confident were the keepers of that fortress that they boasted that even the blind and the lame might defend it. Nevertheless David took the city. It was here that Joab won his promotion, finding his way up an undefended water course and storming the very citadel.

"David enlarged the city and strengthened its fortifications and it became one of the world's fortresses, with hills for warders. East and west have covered that fortress. Shishak from Egypt, the Arabs from the desert besieged or harried it. Sennacherib encamped before it, Assurbanipal carried its king into captivity. Nebuchadnezzar sacked and spoiled it. Alexander came up to it and the revolt of Judas Maccabeus reddened its rocks. Pompey besieged it and even entered its holy of holies. Titus and Vespasian leveled it to the ground and sowed it with salt. When

it sprang deathless from its ashes with the cross above its temple domes the Persian swarmed over it and Omar took it for the banner of the star and crescent. Godfrey and his crusaders set the cross once more above its ramparts. Saladin won it back. Richard, the lion-hearted, compassed it about. The Turks won it and lost it and won it again. The rapture of the saint has transfigured it, the mystic has made it the city of his soul and we who never saw it make it the symbol of our hopes and counterpart. What a city!"

For this wonderful old city the God of Israel has something in reserve. There is a body of prophecy that gathers about Jerusalem in which is deeply rooted the inextinguishable hope of the Jewish people for another return to their lost inheritance. And no less distinct a place does Jerusalem hold in the prophetic forecast and outlook of the Christian maintains belief in the Bible as God gave it.—*Sel*.

REVIVAL THRU A LITTLE CRIPPLE

Dwight L. Moody had personal knowledge of a little crippled shut-in thru whom God was enabled to work his wonders of revival grace. The suffering invalid was lying on her death bed. Mr. Moody told how "she had given herself to God, and was distressed only because she could not labor for Him actively among the lost. Her pastor visited her, and, hearing her complaint, told her that there from her sick room she could offer prayer for those whom she wished to see turning to God. He advised her to write the names down and then to pray for them earnestly, and then he went away and thought of the subject no more.

"Soon a feeling of great religious interest sprang up in the village and the

churches were crowded nightly. The little cripple heard of the progress of the meeting and inquired anxiously for the names of the saved.

"A few weeks later she died and among a roll of papers that was found under her little pillow was one bearing the names of fifty-six persons, every one of whom had been converted in the revival. By each name was a little cross by which the poor cripple had checked off the names of the converts as they had been reported to her."

God is not arbitrary nor partial. He wants to revive, to save. He will do it where He can. He is looking for such "remembrances" who will "take no rest and give him no rest" until he revives his work —*Selected.*

COMFORT OF ROD AND STAFF.

"Thy rod and thy staff, they comfort me" (Psa. 23: 4).

That is what we all need—comfort in the dark places thru which every human pathway leads. By common consent the situation described by the Psalmism, "the valley of the shadow of death," has application to that last hour that is coming to us all—that darkest part of the way which must be passed by each one of us alone. But the human pathway dips down into places of deep darkness far this side of that last valley that leads us into the light; for this psalm of trust was not written by David while he was a shepherd boy, not while he was on his deathbed, a king going down unattended into the valley of the shadow of death. It is a voice out of his mature life. He is speaking from the midst of the conflicts and bitter experiences, the occasional prayers and the frequent sorrows of that greatest of all mysteries, a human life. The shepherd figure is true to his present experience.

He is passing thru some Black Canyon of life, some place of gloomy darkness, where there is no green grass, nor flowers, nor genial sunshine; the life is stripped of all that makes it a comfort and a desire; yet even there his heart is full of confidence and cheer, and he sings: "I will fear no evil."

It is this deeply personal quality that makes this psalm so precious, and wraps it up in the bundle of every human life. It must have been hard in that day to have what we call a personal faith in God's presence and care, and to believe that He is always nigh to the failing heart and flesh; and yet that is what is written up and down thru every verse of this deep song of trust. "I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me."

A man walked with a friend along a fine street of private residences—beautiful homes, spacious surroundings, every outward evidence of comfort and happiness—and the friend said: "I know the history of nearly all the families dwelling here, and there is scarcely one of them into which the deepest sorrow and trouble has not entered." What is true for that street is true for all the streets in the wide world. Sooner or later to every one comes some deep, dark death valley—sorrow, disappointment, broken fortune, wreck of body, loss of loved ones; no pathway misses the gloom of darkness. What we need is strong and sustaining comfort there—to be master of the life there, and to be so inwardly helped that tho the outward life be a desert, the soul shall be able to strike the sweet, courageous note of this psalm—"I will fear no evil." And let us not miss the meaning of this good old word "comfort." It means far more than simply to console. It comes from two

Latin words which when put together mean to be strong with one's self; to so strengthen a man that he shall have a shining courage at the center of his soul which no outward circumstances can drive away.

It is the comfort of a Presence—"Thou art with me." It is the blessed peculiarity of the Christian religion that it is most to us when we need it most. "When other helpers fail and comforts flee," and the little day of life is turned to darkness, we have the assurance still of His abiding presence, and a deep inward comfort in spite of every outward circumstance which gathers to drive it away. It does not depend on outward climate or sky. It does not in any way despise the outward comforts of life, but rejoices in them, and is thankful for them all. Real religion can use to the full all that is pleasant and good, but when the way of life dips down into the gloom, and all the summer birds have flown, the heart still has a strength and gladness all its own.

It is the comfort of a guiding and protecting care. The shepherd must lead his flock thru gloomy ravines beset with danger, but he guides them safely thru the dark and dangerous places, and with his rod and staff in hand stands between his flock and all harm. It was this memory that shaped the imagery of this psalm. "The Lord is my shepherd"—all that I was to the flock He is to me. The Jehovah-Shepherd guards His flock amid all the prowling dangers of this world. The rod is for defense, and the staff for guidance. He defends me with His own atonement. He guides me thru all the dark places. He comforts me with His written Word, and the ordinances of the church, and the sympathy of those who are in the same blessed fellowship, and with a thousand precious

promises, no one of which was ever broken. "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Because of this sure presence and guidance God's people walk without fear thru all the dark places thru which His providence may lead them, and go down into the last valley with a song in the heart and comfort at the very center of the soul, and find the last valley only a "shadow," cast upon all earthly things by the rising light of an eternal day.

But what will they do in the dark places of bitter experience and in that last dark valley who have no God to trust in, no comfort in the soul, no Friend amid the gathering fears to guide and comfort and defend? Give to the humblest Christian the fearless courage that is born of trust in God, and he can face any danger, bear up under the sorest trial, pass thru any darkness, and walk without trembling thru the last dark valley, his last words these blessed words of assurance: "I will fear no evil for thou art with me; thy rod and thy staff, they comfort me."—*Rev. A. C. Ellis, D. D. in Pittsburg Christian Advocate.*

THE GREAT "RAIN-MAKING."

Soon after the commencement of work at Salvation Army's first Missionary Settlement in Zululand, occurred a stirring incident which is graphically described in the following extract from "Nomkuba, the story of a Zulu Maid," which appeared in *The Young Soldier*.

It recalls the contest between Elijah and the priests of Baal, for the witch-doctors and others interested in maintaining heathenism not only declared that the prayers of the Christian leader would be useless, but that his presence in the district was the cause of the

drought. It will be seen, therefore, rain comes not soon, we shall die, both that the occasion was no ordinary one, and it will also be easily understood that the unmistakable manner in which God answered the prayers of His servant had a very great and far-reaching effect upon the minds of the people; and undoubtedly led to the conversion of many.

* * * * *

There is trouble, trouble everywhere, the sky above is like hot copper, the earth beneath hard as iron; the grass is burnt up, the water courses filled with dust, for the water has all passed away, and no rain has fallen for many moons. Hark! The cattle groan in the kraals, the dogs howl, the oxen fall by the wayside, the little children weep, and there is no green thing left in all the land.

And the chief of that country sends to the rain-makers, "Come quickly, call down rain, or we shall all perish"

Then come the rain-makers, very many of them, and their heads are decked with the jaws of jackals, and their bodies with skins, and they call on the spirits of the clouds and of the waters; but the sky is copper and the earth iron.

Then a cow is brought, and with songs and dances and much magic they kill the cow, and offer its flesh to the rain-spirits, and call and cry until their eyeballs start, and the foam hangs on their lips, and they roll on the ground in their frenzy; but the sky is copper and the earth iron.

And the chief cries, "False rain-makers, are ye cheats and pretenders? Is there no man in all the land who can bring rain to our fields.

Then says one man, "The Umfundisi prays for rain sometimes, but I know not if it comes."

And the chief answers, "We will send to them at least, for, indeed, if

rain comes not soon, we shall die, both man and beast."

But many shake their heads. "If the rain-makers of Zululand cannot bring rain, what can these white teachers do?"

But when the chief's messenger comes to the Captain of the Impo yo Sindisi (Salvation Army) he gives him this answer, "Say to the chief, 'How can I pray for rain when none of your people will come to my meetings?'"

That message makes the chief think, and he sends out his messengers far and wide, and they call upon all the people to come to the rain-praying, and the people come, by the hundreds they come down from the parched hills, up from the dust-filled valleys. Headmen and boys, wives and maidens and little children.

Now the Umfundisi leads the people to the top of a broad hill, whence they can see the country far and wide; and there so many of the that the hilltop is covered, and still more gather, and more yet.

Then he begins to call on his Master. His voice is clear as the voice of those who sing, and now it is very deep. Presently, one by one the headmen and the people take up the cry, so that the whole great multitude is calling and crying to God.

And all before them lie spread out the burnt-up hill-slopes and the kraals where the cattle are dying, and the black and brown garden patches where no plants grow.

"Oh, sore is our need, great is our trouble, send us Thy clouds, Lord—cover the sky. O Lord, save this great people who cry unto Thee!"

The prayer is finished, the people are silent, the birds are still in the bushes, the low of the cattle is hushed. They are waiting on the hill, waiting in the valleys, waiting, waiting.

"A cloud!"

A cloud, floating up over the edge of the world, growing every moment. And soon another and another appear, gathering towards the hill as the cows gather round a kraal at milking time. Splash—splash, here come the great drops—the sky is black with wind and rain.

"Oh, great is the Umfundisi. Oh, strong, oh, mighty is his God, for He has sent the rain when none beside would help us!"—*The Christian*.

HAS YOUR VERSE CHANGED?

A poor woman in one of Mr. Whittle's meetings in Glasgow was brought into light by a little verse in the fifth chapter of John. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The evangelist gave her the verse, written on a little card, and sent her home rejoicing, with her little son. They both went to bed that night, happy as angels. But in the morning she came down to breakfast as gloomy as ever, her face all clouded and her heart utterly discouraged. She had had a night of conflicts, doubts and fears, and when her little boy asked her what the matter was, she could only burst into tears and say, "Oh, it is all gone. I thought I was saved, but I feel just as bad as ever."

The little fellow looked bewildered and said, "Why, mother, has your verse changed? I will go and see." He ran to the table and got her Bible with the little card in it, and turned it up and read, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath ever-

lasting life, and shall not come unto condemnation; but is passed from death unto life."

"Why mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." And the mother looked with a smile at the little preacher whose simple trust was used of God to save her; and taking him in her arms, she thanked God that her precious verse was still the same, and her peace as unchanged as the everlasting Word of God. Is this what the Apostle means? We are justified, now let us have and hold fast to the peace. It is not merely forgiveness, but it is an everlasting decree. Let us walk in the strength of it, and never allow the shadow of a doubt or fear to cross the sunlit sky of our heaven.—*Weekly Alliance*.

WEAVING IN SHADOW.

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the weaving of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one lace-maker in the room, and she sits where the narrow stream of light falls upon the thread she is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker is in the dark and only her pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines or physical limita-

tions to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven full upon our task is, how often, the essential condition of highest achievement!—*The Continent.*

GOD'S LOVING KINDNESS.

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me.—*Sel.*

KEEP ON SHINING.

A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailment. He said:

"In our town lives a widow, who has a dog, which, whenever the moon shines, goes out upon the steps and barks at it all night." Stopping short he went on with his conversation. Finally one of the company asked:

"But, judge, what about the dog and the moon?"

"Oh," said the judge, "the moon went on shining, that was all."

What would the nightingale care if the mole despised his singing? He would sing on, and leave the mole to burrow in the earth. What cares the bird on the bough if the mole says there is nothing in the world but roots and earthworms? Full well the singing bird sees the light and knows the joy of the upper air.

And what care I for the sneers of earth-bound men, who flout the idea of God and laugh at the Christian life? I know full well whom I have believed, and I will sing on into the ear of God. I am one of the children of the light; and though dogs may bay I will shine on. I will let my light so shine, that men seeing my good works, may glorify my Father which is in heaven.—*Sel.*

A brilliant young physician went out from Edinboro as a medical missionary to India. A clergyman passing through the country where his station was located asked him if he had occasion to regret having come to dwell among a people so ignorant and degraded. He exclaimed, "No, the Lord paid me the other morning for all I have ever suffered for Him here. I had gone my last round through the hospital. It was late at night, but as I returned to my room I suddenly thought of a poor boy who was dying and it occurred to me that possibly he might throw the cover off through the night and get cold. I went back and quietly tucked the blanket about him, thinking that he was sleeping, but when I returned the next morning he looked at me with a puzzled expression and said, 'Doctor, what was it that caused you to come back last night and wrap me up

so carefully? Me a stranger for whom nobody cares.' I replied 'that I did not come. 'Yes but you did, Doctor; you can't fool me. I know your step.' No, my young friend, it was not I, but the Christ whom I preach that caused me to do what I did." The compassionate Savior who moved the heart of this young Scotchman until the pagan heart melted under the touch is waiting to quicken us all.—*Sel.*

A COMMITTEE ON PRAYER.

In the early days of the church, the number of the disciples was multiplied. The Grecians murmured because their widows were neglected. The twelve called the multitude, and told them to choose seven men to serve tables, while the apostles gave themselves to prayer, and the ministry of the Word. The apostles laid their hands on the men chosen and *prayed*. Whenever officers are to be elected in church, or Sunday school, to do the work of the Lord, there should be *fervent prayer* for the direction of God.—*Sel.*

The more that I pray the more that I read God's Word. And the more I read God's Word the more I pray.—*J. W. Hess.*

ARE WE RIGHT WITH GOD?

Are we right with God today? Is His face turned towards us? Do we want it turned towards us? Mr. Robert E. Speer, in an address, asked these questions, and then told this beautiful little incident:

I was awakened the other morning about four o'clock in my room, by a little voice just beside my bed in the dark, asking for a drink. I got the little lad a drink, and he lay quiet a

moment, and then he said: "Father, may I sing myself to sleep?" "Yes, little boy, go ahead."

But soon he got up so much enthusiasm that I told him he had better stop, or none of the rest of us could sleep. Then he was quiet a little while, but soon I heard his little voice again in the perfect stillness of the night: "Father, have you got your face turned toward me?"

"Yes, little boy," and the darkness was as the light of day to him.—*Martha Tarbell, Ph. D.*

DON'T LET SATAN HINDER.

If the Lord wants you to give a dollar, or ten dollars, or ten thousand dollars, to help forward His work, do not let the devil hinder you. It is safest to obey God. When stewards pour out, the Master pours in. You never can pump fresh water from the bottom of the well, till you have pumped the stale water out of the top of the pump.

What men withhold from the Lord generally goes to the devil; and Satan finds property that the tax-gatherer cannot discover, and will take more out of a man at one haul than the Lord can get from him in a lifetime. Give and it shall be given. Keep and you lose what you have kept. "There is that scattereth and yet increaseth."

—*Selected.*

"The people in a state who see in its various iniquitous phases the stupidity of the saloon as an institution, must realize, when they swear off, the size of the job before them. They must be keen to sacrifice freely and gladly for the public good, to act not only as the conscience of the state, but its will, its arms, its legs. Otherwise the state can-

not quit any more than a man can quit. When he quits the affected organs all cry out. When a state quits a similar thing happens. The craving for the saloon comes from the property owner who needs his rent; the business man who needs the saloonkeeper's trade and the trade of his lady friends. The desire for just a small tippie in a state comes from those who think that perhaps it is all right to get it at the drug stores. All through the body of the state goes the fire of desire when it swears off. Its weakened, unintelligent citizenship is angry. They are the tissues rotted by the poison, and their cure hurts. These citizens get on juries and prevent convictions of violators of the law; they elect weak prosecuting officers; and the Courts, like the heart of an inebriate, at first are weak in a state that swears off; and it would seem that a little giving in, a dose of the oil of gladness, would restore the weakened parts for a better battle, *but that is an old delusion*. It is the sound tissues in the body, the good citizenship that remains unaffected, which must save the day and keep up the high resolve. Unless a state has them, the emotional heights that register themselves into law are of little consequence in dealing with the whiskey problem."

There are some things that preachers must carefully guard against in personal work. One is gossip. Shame on the minister that will go into a family and get its secrets and then peddle them out somewhere else. "A talebearer goeth up and down the country separating friends." People confide in a minister and tell him things too sacred to be repeated to any human being. Furthermore, persons who come in contact with as many people as he does will of necessity hear a great many things that

ought never to be mentioned, and the wise soul-winner will not gossip. He will carry with him always two cemeteries, the right and the left ear, in which he buries the things that ought never to have been mentioned the first time and much that ought never to have a second hearing. Again, avoid light chaffy talk. Time is too precious to fritter away in gadding about over the country chatting in a worldly way.—*Sel.*

ITINERATING.

(Continued from page 19)

helped to as much as they cared for and some showed the effects. As for the beer, it might be described in its manufacture and administration; but in regard to the "talk," this would be out of the question. One man took a smoke of hemp while we were there, the method of which perhaps the reader would be glad to learn.

The implements for this are: an old cowhorn that will not leak water, a piece of (hollow) reed, the necessary hemp, a live coal, and water. The hemp is thrust into one end of the reed, the horn is partly filled with the water and the reed set, hemp end up, into it. The coal is laid on the end of the reed in contact with the hemp. Now one hand is placed tightly over the mouth of the horn, leaving just enough space between the finger and the thumb to draw at with the lips. As a vacuum is made in the horn, the smoke passes down thru the water and up into the mouth, which gives a "delightfully cool and refreshing smoke" equaling perhaps the best meershaum. At any rate, plenteous draughts of beer followed by a hemp smoke are enough to take away the wits of a man and make him first wild and then put him to sleep.

We found the head man and others unfavorable to a school. He said it would mean giving up beer and polygamy and that they did not want to do. There you see that much Gospel light. The man near whose kraal we had

stopped the night before, would not consent to a service in his kraal, saying it might be all right to follow the Lord but he didn't want a service there.

But on Thursday evening, at Gini's kraal, we were very kindly received. After dark we joined a circle around a bonfire where one was dressing a goat. When he had finished, we began by singing and immediately three young men pushed up close, looking on our books and helped to sing. All listened well to the message, and Gini himself seemed glad to have us come; and next morning guided us across country to a kraal from which, until evening, we found our way to Mlupi's school, of whom you have read before in these columns.

As usual, the Sunday services here consisted of preaching followed by a special service for believers. The school is older than the one of the Sunday previous and a larger congregation, about one hundred and eleven, were present. The day school shared the experience of the rest in that not many were attending at that time.

Mtshabezi Mission was reached on Monday afternoon. Again the edge of a large and ripe field was but barely touched. It remains to those who can and will to take possession of a rich and desirable territory in the Name of the King, and set up over it the banner which stands not for conquest and gain by physical force, but that inner power of love.

A. C. Winger.

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